[redacted]

Must Remain in
Transcription Room

M 2125

Saturday, May 6, 1972
Lunch/Music

Sunday, May 7, 1972
Lunch

SATURDAY LUNCH

MR. NYLAND: Well, when--then we are in Taurus, we are in spring, really, a great deal already and birthdays are rampant. I don't know if we can pay attention to all of them individually. I hope for them it is also spring, renewal of the lease on life; that they start out with a desire and, particularly since you are here at the Barn, that such a desire includes the Barn as a principle. I want to say certain things about that, because I'm afraid that if I don't, you might forget.

It is wonderful to work in cooperation. For instance, what we will do after lunch is to move the chicken coop to another place, because we have to make room there for a garage that will belong to the Barn; and that will require a great deal of working together. And also I think you have to consider the question of the garden. Who is really interested in the vegetable garden? We will do some work there tomorrow morning to straighten it out and to put it on a good kind of a basis, also as a group of people after the morning meeting. But who really has interest in the garden? That is, sustaining interest. And also, in connection with the greenhouse,

because that is getting now to the point where the different plants that have started should be planted out--outdoors - we have to hurry; we have to concentrate a great deal in the next three or four weeks. Of course, everybody knows it. It's a question of how much time you can spend on it, even if you would wish.

I think it's very difficult to make your mind up about how to divide your time. But you have probably still some evenings left, every once in a while, that you can sit in your easy chair and consider the situation as a whole. You see, it includes, many times, this question of activities, of what are we honestly trying to do; and coming back, again and again, to the one thing that stands out more than anything else, is the fact that there is a Barn and that people come here for a very definite reason. It is not work in an ordinary sense. It is Work for one's self. And the basis of wanting to talk about it and to tell constantly about either simplicity or accuracy or your own attempts to consider your life at the present time and what, again and again, you wish to get from it - that should leave an indelible mark on your experience. ~~I hope that when~~

I hope that when you grow up and you have left this Barn alone - that is, that you simply have gone out into the world, because I expect that some people will not want to stay too long - that then I hope that later on, in thinking about the time you have spent here, that you consider it worth-while. And that almost maybe you could make a statement that you would not have known what to do or in the future of your life without having been here. I mean that as an indelible mark on you and on a determination on the part of yourself that you have obtained from this association with each other certain things that are, I call it, indelible; that is, it cannot be washed away so easily and that it becomes part of you and part of your character; that it really begins with a changing over of a personality

into a more solid kind of a person as an individual, with knowledge, with consciousness and with conscience.

And again, it is that kind of a conscience that I would like to talk about a little bit, because it has reference to the attitude you must have regarding the Barn and Work in general, regarding all of us who are trying. And whatever we are doing, the accent should remain, all the time, on your possible spiritual development and unfoldment. I mean this quite seriously, because we are, in activity, in contact with the outside world.

We want to extract from the outside world two things: One, the opportunity for oneself to see how one can remain on the path of consciousness and conscience and the development of oneself in the midst of that kind of activity. The second is that we wish to obtain from the outside world that what is necessary for our own maintenance. The emphasis is all the time on yourself. The emphasis is not on obtaining whatever you can extract from the outside world, in terms of money or in terms of wishing to be respected. We are not interested here in making a name or in making money. If you wish to make money, don't stay here. You have poverty to face. You have an ideal that you want to pursue, for which you pay.

I'm afraid now that sometimes it might occur to you that with a possible development of the different activities which are growing, that you may lose track of the fundamental issue of what I say should be the reason why you came and why you wish to stay. I do not encourage anyone to stay unless they are interested in Work. When they become more interested in making money and becoming independent of the Barn, as it were, they go, in my opinion, to the periphery. The further you go into that periphery, the more chance there is that I lose sight of you and I will never call you back. You can do what you wish, but you have to understand that if you

wish something that is not in connection with what I call Barn life, then really you do not belong. And I will not hesitate at certain times to tell you about that if I feel that is necessary.

There are certain things that gradually will appear with a possibility of a growth of any kind of activity. They will very definitely appear for those who would like to stand on their own feet. And there is no question about that kind of desire on their part, that there is any objection to it. Don't forget, however, that when you start, being here first and then on your own, you have already profited in some way or other. And there should be some kind of a form of consideration in yourself that you are, let's say, that you are really thankful for the opportunities. But at the same time, if you wish to go to the periphery, you can go. There is a point at which you lose the name Chardavogne. Chardavogne Barn stands definitely for an aim. And I'm trying to maintain it and to tell you about what is really the principle. And as soon as I believe that you're on the wrong road, I also will tell you. But when you are already a little bit on the wrong road and show by your behavior that you have forgotten the--the particular principles of work here and Work on yourself, when the emphasis is much more in the direction of wishing to become so independent that you can have fifteen thousand chickens in your yard, I think you are on the wrong road and I kiss goodbye to you. One of the things that becomes apparent is that when one separates off, and then when you wish to stand on your own feet, you create, because of your desire to grow up all by yourself, the possibilites of competition with that what exists at Chardavogne.

The Chardavogne Barn and all the activities do not compete with each other. They don't take, what I said the other day, they don't eat the cheese off our bread. They don't belong when they are bidding against us.

It's already extremely difficult for certain people to know what to do in respect to other activities when there is a supply of manpower and, of course, you would like so-and-so maybe to work with you and maybe sometimes you would offer a little bit more in wages in order to take them away from some other activity. Where to draw the line is very difficult, because it depends a great deal on the desire ~~on the part~~ of the person IN QUESTION who you are bidding for and sometimes it makes me think of the possibility of baseball where people are just traded from one place to another and one group to another. I like to avoid that as much as possible because it has to be done in accordance with what a person really wishes to do and where he then finds, in a certain activity, for himself the possibility of Work.

The emphasis is all the time in taking care of those who work for you in any kind of an activity, not for the sake of helping you to make a little bit more money. You have a relationship with the people who are working for you. You have an obligation towards them. You have, I hope, in your mind, when someone, not knowing very much about some work that you want to give it and help them, that you help them also to understand why they came to the Barn, that is necessary, every once in a while, maybe to go out of your way in order to help them and make them understand or to talk with them a little bit so that you consider them as human beings and not as little peons you can shove around a chess board.

All of these kind of things you must keep on considering, because if you don't, it will gradually become so diluted - and particularly when the influence of mammon, that is, money, comes to the foreground. I would almost say I hate it tremendously, I never wish this desire for money to exist. We use money. The understanding of the nine percent is so simple. You appreciate what we are doing and what you are trying to do yourself. You see the advantage of working together in cooperation with a group.

You feel that there is something that helps you when you are here, because it might remind you of yourself and it might then indicate to you, looking at it every once in a while, that you perhaps thanks--you give thanks to the Lord that you are here and there is something of an opportunity which you do not find in ordinary life. And that for that, of course one wants to help maintain a kind of an institution like this for the sake of cooperating and to establish a level of being among all of us, in a spiritual sense or at least in a sense of devotion up to a certain point or also seriousness and a question of understanding oneself as well as one can. That is paramount in this whole undertaking. And don't ever lose track of it.

For that, you give your nine percent, in order to help maintain it, but I never ask you about it, because I understand so well the difficulties that are involved. But you must make a distinction between your ordinary debts and accounts payable and this one obligation which for me is a holy debt. That is something that belongs to something else, because you happen to be here and the opportunities that are given, silently sometimes or simply by means of some physical efforts or by that what is in general an atmosphere by which you profit. That must talk to your conscience and then you will know what you can do and what you cannot do.

From the standpoint of maintenance, I have explained a few times that the nine percent will sustain you if you wish to continue these activities, to go on after I die. For that reason, I mentioned it so that you understand it clearly and that you understand what is my particular attitude and why I believe in it. You must realize that we are building for a future and that perhaps it can crystallize out sufficiently that it can have a value even after I leave the management, as it were, and leave it in the hands of a few people who understand such principles quite well.

I say there is no particular reason to think that I am hounding you for the nine percent. Whatever comes in, I will spend. If it is less, we spend less, and we do less work and the total level of activities will go down. It depends on you all who are -- whoever is able to help sustain this, with your wish to maintain it. It is up to all of us to see that it can be maintained and, in that sense, whatever it is as a gift, that you might call a gift, it is something that is provided for you, partly as a result of the Barn existing.

But no competition among us. No one is going to use the name of Chardavogne in any sense whatsoever when it is in any way competing with existing activities. I can assure you of that. I have no interest in even being paid by such people on the periphery. They can go wherever they wish; and even if they don't wish, I can tell them to go. I do not wish to tolerate too many people who don't understand the principles of this life at this Barn. I started something and it has to be maintained, at least as far as I am concerned, because I believe in it. I think it is justified. I think it has a reason to exist. And I think definitely that it can be of some help to some of us, if possible; to a greater number as we go along and as we grow. But don't ever dilute your principles. Don't become weak in your character because there is something else that seems to be a little bit more attractive. Money is the devil and the temptation is there. When you stand on a mountain and you look at this Barn and perhaps you look at the rest of the world, there may be something else that is appealing to you because the rest of the world has, as I say, ten thousand chickens for you or how many cars, whatever you might wish to own. That is not important - I tell you. The importance is your inner life, not your outer satisfactions. Up to a certain point, of course, you

have to have some money to live on and perhaps to make a little bit more, if you can put it away, if that is possibèe. Such affairs also is a matter of your own conscience. Whatever you think you ought to do and can do, but don't forget that the Barn had an influence on those who have been here, I hope ~~for~~ to the good. If it's to the bad - well, it is just too bad. But if it is a means for you to use the step--the stepping stone of the Barn in order to get along in the rest of the world, you're not going to turn back and affect us deleteriously. You will not get away with it.

I mention these things mostly because they have appeared here and there, a little bit of an indication like sometimes when you have a grass plot and here and there a little bit of a weed comes up. They will be destroyed. We will have to have weed killers for that. We will have competition killers at this Barn. And I don't have to elaborate any further on it. For those who understand it, they can hear. For those who do not understand it, it will be made clear to them. I will take care of that.

It doesn't seem as if this is something that belongs to people who have a birthday or enter a new year. And it is not true. It is exactly that that they need. How can they, in their life, remain conscientious? How can they fight that kind of temptation which would lower the level of their own being? How much can they understand the influences of the outside world? That and, knowing whatever temptation there is in the form of the devil, that they wish to fight against that and maintain for themselves that what is the value of their inner life. That is as good a birthday wish as one can make.

I hope you can work this afternoon with that kind of spirit; that perhaps you can feel that, in working together, there is something else that you could not achieve by yourself and that that what you can reach

will never -- it will never be possible to express it in the terms of dollars or cents. We don't use that terminology.

We use money as an exchange for goods purchased and the usage of such material for our own growth. That is the sole reason for using a little money every once in a while, as an exchange of values. What we buy in the outside world is converted within ourselves for our own benefit of our future life. And that we become gradually dependant on that what is real food, instead of chasing after something that always will remain ephemeral. ~~Our life does not stop with one's death.~~

Our life does not stop with one's death. How to prepare for that kind of truth - that is a question that people should be more and more interested in. Then they will understand the value of what they are trying to do now. If it is in that direction which of course should point towards the Sun, and not towards the Earth.

Have a good afternoon, I hope, and Work with pleasure.

To Gurdjieff.

MUSIC

MR. MYLAND: As a continuation of lunch and several other meetings we have had in the past weeks or so, I hope you begin to understand that we talk about the attitude one should have for Work on oneself. And to some extent, it's a question of preparation, because the ideas of Work are quite new. Or rather, they don't fit into our ordinary natural way of looking at things; and in many ways, they are really contrary to what we would do in ordinary life. When we go after an aim, in our state as we are, we define it in

the terminology of the Earth, I would ~~dddd~~ say even in the terminology of unconsciousness. And it's quite possible for us to describe what an aim would have to be. If you want to study, you can describe your aim if you want to have an MA or PhD. Or if you want to become a craftsman, you know dexterity, expressed in what are the first attempts. And then gradually practice makes perfect. So the ~~total~~ whole or the total of what one wants to do, in an unconscious state, is simply to go after it; and by enough determination and adherence and not forgetting your aim, overcoming difficulties and whatever may be in the way, that finally you hope that you will reach it - if the aim is not out of reach to begin with. But for Work you have no such ideas at all. And you might say, to some extent even, you start by going into ~~the~~ the dark.

You have no way as yet of defining, ~~mean~~ and only quite vaguely, basing it on what you don't like - and you would like that to be changed. But how to change it, you ~~do not~~ do not really know much about. And there is no light that is given on it, at least, not easily. One could say, if you ask for guidance, if you're inclined to find in your life that what is an attitude of sacredness, of hoping that something could be there if you make certain sacrifices, if you believe that that what is Heaven is different from the Earth and that for that you have to prepare and you become, maybe, you--very simply about it or you do away with the different things that you now like and you try to negate your self-desires or any form of selfishness. And against that, you simply try to make contact with something that is higher, praying for it, hoping or trying to describe it. You think, then, that if you do that and all of that kind of negativity, that doing away with what you are now, that (you) then hope that something else is left that will be suitable for preparation for death. But you see, how uncertain it is. You have to start, of course, with a belief of something that could happen if you only apply

yourself. But application itself is very difficult. Partly because your aim is not defined and it is very much like being sick and you have to swallow some medicine, and you hope for the best and you take the advice of a doctor. Whose advice will you take in a case of spiritual development?

There are no spirits and they don't come down to Earth in that kind of a way that you will know. You may believe in it once in a while, that certain things do happen, that you feel are unusual or as if there is some kind of a guidance. Or even in prayer, you hope that God will hear you and that He will tell you. But what language would He use? How would you know? It's very much the same as when you try to make contact with a spiritual world and you rely on your father or family, whoever may have died before, and friends or even people you have admired who have lived in history and apparently have accomplished something of a name. They made a name while on Earth. How little do we know, really, about their inner life? And usually, that what we know about is ~~usually~~ described in terms of heroism or certan forms of admiration or they had respect. But do we know, really, what they were as a man? And to what extent then even, when they reach a level hereafter or living in Heaven or belonging to a spiritual existence, that they then even ~~wish~~ WISH to make a contact? Because what is there for them further to do than perhaps can they remember where they came from. And even if one assumes that there are mediums, who can transact or can be mediator between such a spiritual world and ourselves, what kind of language do they use? Of course, it's quite all right if they happen to talk English on Earth, maybe the messages can come through like that. But if they happen to live in another country and of course they were used to talk their language, do they talk that in a spiritual world? And when they send messages and they are received by a medium, who translates it? When she or he hears a certain voice and then transmits it to us and we sit and listen and assume that that

what is being spoken in that way actually comes from that person.

It's a very strange thing even to consider it as a possibility of communication. But at the same time, it's practically the only possibility that has a little bit more concreteness in it. And even at that, at its best, it is very vague. And how much value can one attach to that kind of communication, and to what extent is it possible even to separate it from ordinary telepathy? And what even may be a result of your own thoughts being communicated to the medium and then given back to you as an answer from the spiritual world. Who knows? How do we get, for oneself a certain certainty of that what we are trying to do is right? That is, if it is continued, then it will lead somewhere. You see, this is first the difficulty. And for that reason, I talk many times now about preparation on this Earth for the possibility of the entry into a new world. And because of that, that what we consider feelings and emotional states to be translated into some kind of a form that maybe they could continue to exist in a certain way afterwards. All of this under the assumption that there is a continuation of life and although we don't have any particular reason for saying for certain that that is so, it seems the only logical conclusion that one must reach when one is really interested in life as it is now. And while we strive and want to do the best we can, the purpose has to be that we hope that it will yield some kind of a result and not end with one's death, because it would be very strange if all of a sudden it would be cut off and then - what would be infinity?

The thoughts about such ideas and concepts of course are very difficult and the mind is so limited. And it is for one of those reasons that, trying to go to school on Earth to find out what might be a preparation for that what is the reality, then the reality of a man is so covered up that you just cannot uncover it easily. That is really what we are trying to do by being

here and associating with each other. And that is why I say so many times: The school is right here in the presence of others. When Gurdjieff talks about how difficult it is to stand the manifestations of other people, he really knows what he is talking about, because our greatest difficulty is always the criticism of others or the self-aggrandizement of oneself, of putting oneself a little bit higher or a little bit more advanced, or to consider oneself a little bit more clever or better, in some way or other, than someone else; or always thinking that one has a little bit of an edge on someone and whenever something happens, that one wants to give an indication that one is the first one to think about it and that anything that happened was happening in accordance with an original suggestion that came from oneself. How difficult it is to be quite honest about that. How many things are actually from oneself and how much is even as a result of being affected by the presence of others? And how much happens in a conversation that one word of someone else provokes another thought in the mind of the second person. And perhaps, when there are more than two, the exchange between people, when they create conditions or an atmosphere in which that atmosphere becomes more and more helpful to the thought processes of those who participate in it, who is really the cause of the different things that do happen or, to some extent even, who is to blame for events?

Aside from the fact that when one is engaged in serious matters, there is a possibility that because of this wish, one becomes much more open to that what happens from the outside or could be used as an influence and then entering into one, the result, perhaps even as a reaction, is different from another particular period in which those kind of things also do happen, but not in the same way. And that the state of oneself caused by the presence of others many times is resulting in the ability to become more perceptive. We do not know much about such things. It is the easiest way, to ascribe it of course to oneself and say, yes, I'm clever, but also that, I think, one

knows well enough that it isn't so. And although it is every once in a while very nice to have that kind of a feeling, it doesn't cut any ice in the end. And in reality, in the conscience that one must have, such things can be considered and then confessed and maybe it can give a very good result of becoming humiliated in the presence of what one has said before. How difficult it is to be exact and to be honest and to keep on being simple and not to overdo or underdo, but just to be right. And when one says "to be right", what is right? Under what conditions? Considering conditions of other people, even if it goes to an extent of caring for them, the more then there is a reason to consider what one should say and why should one say it in a certain way when one is concerned, and maybe that what is being said may be useful to the other or perhaps they are waiting for what you will say and how to say it so that they then in turn can take and use it for their own purposes or for straightening out their own thoughts. That is why I talk about relationships and about the necessity of constantly having an aim in mind, so that when that aim is there, even if it is not sharply defined, it is like the presence of something that is ahead and you see the light shining. You do not know the source: You hear a sound, but you don't know where the bell is being struck.

One does not understand the music of the spheres because you don't see an orchestra. There is no director; there is no indication on the path, than only a light, and it is plainly up to each person to find out where he should step, having in mind, of course, like the exodus of the Israelites going to the Holy Land, that for forty years they had to walk through the desert and sacrifice many times whatever they had to experience and then, in the end, forty years probably meant that everyone who started out had died; that is, at least two generations would have passed and how many people then would have fallen by the wayside who, because of their death, could not enter into the Holy Land.

That kind of indication for oneself, to see how long it must take before you are entitled to certain results which are useful and how much will have to be given by oneself to others and from others to oneself in order to accumulate many more data about oneself. It is in that light that I try to see the creation of 'I'. We give this little 'I' certain powers, certain kind of ideas or concepts which are not familiar to us in ordinary life. We even say it is unnatural. One can say it is great natural, to use another kind of a word. Or to say simply that it has to be that what could give us a conduct in our life and, because of that, would have an -- masterly influence, as if coming a little bit more from Above, definitely not attached to us. That as an aim could be defined in a certain way, not necessarily by negativity, but it would enable us to have an aim not of this Earth and, because of that, getting away from the unconscious descriptions of aims in ordinary life. And this is one of the main reasons of trying to visualize, as it were, or to become clear about concepts of an 'I', little as it may be in the beginning, but of a certain quality. And a quality which we, at the present time, define in certain words which are understandable to us as belonging to perhaps what ought to be, instead of knowing exactly if that is right, that gives us a chance to Work towards that, and then on the road towards it, to find out how much truth there is in it.

Is that it, Bill? (B.H.: Yes.) (Turning of cassette)

You see, for that it is quite acceptable to a person who wants to find out about his inner life, that he creates something that is objective, because in that way we can have a possibility of something that becomes a guidance, that is then given to one, as it were, as a result of a sincere wish; but also one assumes, being endowed with a content within such an 'I', giving it a living force, but a force of life which is not bound by what we are used to as human beings living on Earth. And that because of that,

and describing for oneself the possibility of how such a little I ought to be and what it should do and how it should behave, we cannot always get away from the idea that it is like a person and that it has to grow up as a child would grow up. It's extremely difficult to have a concept which has a different kind of spiritual quality and not putting it in a certain costume or to see it as a personage. But of course, we have exactly the same difficulty with the concept of God and of Heaven and the description of how it would be hereafter and where we go when we die, or contrary, where we don't want to go, when we consider hell.

What is it really that makes this 'I', as it were, attractive? I would say, in the first place, it is we try to make it. It is the first attempt, that that kind of a creation could actually be of use to oneself. Because so far, the creations that we do make on Earth, they are of use, not necessarily to oneself than only in an indirect way. Except that what becomes self-expression, it is not as yet higher than what one is and the real result of any artist creating should be that he is never satisfied with his creation, because it is not yet that what it should be, even if in his mind and in his heart he has an image of that what should be created in a certain way. He just cannot do it; and moreover, he is bound by the material form which he uses to express his art. And that applies to all art. Aside from that fact, the art that he creates is not always acceptable to other people. And in that sense, then, it remains quite subjective.

The creation that we mean when we talk about the actually making of an 'I', is also of our own, up to the point where we ask the blessing of God to make it work, as it were. And so the little 'I' must consist of two things: that what is the highest of oneself and that what is willingness on the part of the Lord to be given to us. And then establishing a relationship between man and God, but this time this 'I', is as it were, close

enough to the Earth or to ourselves to remain interested. And as long as it is there, one could expect it to be interested constantly. And that the conduct as a result of the influence of such a little 'I' on oneself could then be more permanent and more continuous. That is the difference between reading about things and actually creating something that is of that kind of a value. But how to determine the value of 'I' so that it can have use, so that it actually can become a conduct for ourselves or a guide. You see, we try to indicate first that it has to be alive and, by the grace of God, that it will be given life from Above, that our attempt is to create it with that what is within ourselves of the highest quality that we can conceive of. The more pure and the better that what is in our mind, that what is simple and remains undefiled, as it were, not spoiled and not soiled, that what is the purity of one's heart, that what, in the highest form of emotions unselfishly being created for the sake of giving that what could become for us in our unconscious state, the possibility of the entry into a conscious state, all of that comes together in the wish to create that kind of an entity. Instead of calling it now a form of any description or even resembling anything that we know about, if one says an entity, it would function as a unit. But also one asks that, what then would function, should function in such a way that it is helpful.

Now there we mark--make, of course, an infinite distinction of that what we think is helpful by considering that what is not helpful for us on the Earth. And it is for that reason that we have to learn first what is <u>not</u> right for us in ordinary parlance, not necessarily objective, but sufficiently indicative for ourselves to be able to consider what we are in as much truthful light as we can shed on that what we think we are and what we believe in or what we believe ourselves to be. And with that as a

preparation, we simply say that what I consider now a fault or what is really not right on my part or where I have failed, that cannot be there when I say the little 'I' ought to have certain qualities. When I come -- come to the conclusion that that what I think and feel many times has different failings and that the thought processes as they are at the present time in my mind and the feelings I have and with which I live and very little perhaps even emotionally being involved ~~then~~ and only in exceptional cases. It is very difficult for us to select out of these kind of activities of the feeling and the mental center, certain conditions or certain qualities which could be suitable for this little 'I'. In order to play on the safe side, we simply say that the little 'I' does not think and does not feel. You might say we go overboard in saying that, because when we say it does not think, how can it observe? For that we use the word awareness, beasuse that is also a mental function in which the ordinary mental capacities, which we band together under one name of associations, do not appear. And the second one that we endow this little 'I' with, we call benevolence, but it is not the same as a feeling or even an emotion, because benevolence is very clear and direct; and quite concentrated towards the object for which there is benevolence. Our feelings and emotions are not that concentrated. They are scattered, as feelings, many times; as deep emotions, they still retain a great deal of ~~self~~ self-love and benevolence cannot have self-love. That is, benevolence can not, for 'I' itself. It is only directed towards that what it wishes to be benevolent towards, which, in this case, would be ourselves. In a general way, we simply say that the 'I' has to be impartial. It does not exclude a functioning of an emotional quality which we express by the word caring, which is almost the same as benevolence. Although caring we do know in ordinary life, but it is also many times mixed up with the wish to be admired when one cares for someone.

And this is what I had in mind a little while ago: How difficult it is to remain pure. When one does something solely for the sake of someone else, how often does it happen that, even in the way one expresses one's care for someone, one wants to have the slightest little bit of acceptance. And when it is not accepted, one is a little hurt and one cannot stand it and wants to explain that that what was given was hundred percent pure - and still it is not pure when I wish something in return. I've compared it many times ~~it sometimes~~ with the Sun shining on everybody. It does not matter who it is - good and bad. It shines because it has to. We assume it shines all around itself; We assume that there is no shadow on the Sun itself. And perhaps it is true and perhaps that the Sun itself rotates and shows, you might say, its face to the Earth at different times, not always the same, but different, having a rotation around on its own axis and not at all like the Moon, because the Moon constantly turns the same face to us and that the rotation of the Moon is similar to its own rotation around the Earth. With the Sun it is different. The Sun is totally Sun. If that is the case, that what is totally conscious, is free from any association. That what is totally conscientious is free from partiality. And so we endow this 'I', as an aim, and being created by ourselves - I say again, with the grace of the Lord, Who is benevolent towards the 'I' and gives 'I' life for us, Because of loving us, We can create that what can help us in our life. But for that we have to prepare, because you cannot create an 'I' unless you are clear about your own wishes and when your wishes are divided, when there is a great deal of a wish of self-satisfaction, when there is still a tremendous amount of energy that has to go in feeding your ego, when there is almost, logically and naturally, a division of such energy to become vain and you call that your wish for being respected, your wish to distinguish yourself, your wish for admiration - all of that I say takes place naturally

because we are both good and bad.

The preparation, even for the wish to create an 'I' in the image of God, requires on the part of ourselves a little more understanding of what we are so that in thinking about the qualities of little 'I' or God, we are not putting in qualities that we have ourselves which are not entirely correct and not entirely incorrect. This kind of dividing line, the difference between real truth and lying or hypocrisy and that what is so and not different, that what is a statement which leaves no doubt and statements which are a little bit twofold or perhaps could be interpreted, that what is said and that what is said by implication, creating different impressions - all of that we, on Earth are very masterly with. We know how to behave in that way. Sometimes it is called a sin to be wrong in that sense and that--then it is said we should eat that sin to do away with it, to eat up that what is of no use anymore, like the afterbirth of a cat is eaten by the mother. It is of no use; it has served its purpose.

Many things that we do on Earth serve their purpose for a certain length of time. We must know, sometimes, when it is over, to leave it alone and just remember it, not necessarily forget it, but to l--not to live with it anymore, because we say, in the past, "There is no use raking it all up again, in sééf-- how will I call that? -- becoming a little too sentimental about what has happened; not wishing to let go, partly because of a weakness of not having something that could take its place. And of course the reality of that what one has seen, one does not want to see too often because one cannot live with it, since we are not equipped enough to be able to digest it as yet. But to eat up that what has passed and we need not have any longer, that is a problem, because among such problems belong many things we are attached to and we don't want to give them up - I say partly because we have no substitute, but it is really because we don't dare to live

without them; they are our supports. And the reason we consider them supports is because there is not enough within ourselves that is solid and crystallized in a permanent sense. You see, we all are crystallized in a certain way. Some more, some less, depending on the type, depending on the way we were, let's say, we were born or we were conceived or the conditions at those times; not our own, as it were, then only to be made our own at such a time when life was poured into our form and then, dependent on the the conditions of astrology and astronomy and cosmology, of that what we then were and now are and which we describe with having a horoscope drawn, and added to that a great deal of other kind of attributes and ordinary characteristics which we call given--which we assume to be given to us, acquired in someway or other by means of living on this Earth. That what we are still, as a type, sometimes a little more flexible because we are not as much crystallized and sometimes very much crystallized so that we become, within ourselves, immovable and that the configuration of that what we are is already set. All of that comes to the foreground when one wishes to Work.

You see, in the beginning, the consideration of what one is, is of no particular importance . It is only a consideration that one is, and the condition of observation is always that what is life to be recognized by the life of 'I'; and the form not really important enough and, for that reason, the type does not matter at all. The crystallizations do not matter. All that matters is force of life existing within one. And to observe that, that is, to acknowledge it, to say that it is there, sometimes even to hope that that what is the 'I', saying it, is fortunate that we, existing, are alive, recognizing aliveness within one and then, what--all it has to do is to keep on telling us that we are alive, by telling us, through awareness, that that what is form does not matter.

But when the accent is placed on being alive, that then gradually the crystallizations of the forms will disappear or become more fluid. And that they then, in turn, will take on different kind of characteristics and that because of that, certain characteristics as traits, sometimes we call them even traits of character, can disappear because they do not belong to a person who is interested in life as it might be hereafter.

The conditions of wanting to understand that for oneself, to see what is really needed and what one must go through and what cannot be just avoided and neglected, is that one faces one's life as we are now living it, with whatever conditions have been created and wh--wi--whatever kind of an instrument we happen to be, that the starting point is always now and not considering what has been and what it was, only, I say, the consideration that it existed and the acceptance of that existence as we are - no desire on the part of 'I' to distinguish between liking us or disliking, no desire on the part of 'I' to have an opinion about our value.

Life has only one value, because it is eternal, regardless of where it is, it is absolute in value. Because of that, ~~then~~ (when) 'I', being created by an absolute value from Above, is able to recognise absolute values of a man. How do we find our own absolute value? That what is nondimensional is absolute. One starts with the point - we call it Magnetic Center; from there it spreads when one participates in the activities of the three centers, mostly, in the beginning, activities of the body itself and gradually, because of this process of participation, changing the form to become more liquid. At ~~this~~ a certain point in that process, the form even becomes gaseous. It's strange to say it that way, but I want to indicate that it becomes lighter and lighter and when then the density of such a vapor, a vaporization of oneself is equal to the law of gravity, there is ascension to Heaven. This is the reason for the assumption of a spirit within one-

self, and one hopes that this process of changing of density applies to one's inner life. You see, the outer life is already set in many ways and a lot of it doesn't belong and we don't want to take it with us. It has only value for a period of this life on Earth. When that is finished, that what we call the body and the manifestations are not needed anymore. But the process of wanting to build up that what then could continue, that is the result of Work.

So together with the consideration of our relationships as we are in this group, it is of the utmost importance to remember the aim of inner life so that that, you might say, is really never forgoteen; and that all our wishes of any kind of relationship with each other and helping, should be expressed in those kind of therms; and honestly, not in terms of money at all. Not even between activities. I say this, really, because I mean that activities belong to the outside world. That's where we sell; and from there we get money. But the relationship between us should be on a basis of willingness to give, unless it is necessary that the time one has to spend honestly is valuable in a certain way because if it is not spent that way and one is not paid for it, one would become too poor. If that's the case - and only in such a case, I think - you could charge for what you are doing for someone else. But you see, there is already a certain way out, also to indicate what your attitude should be.

On Saturday and Sunday, we don't work for any money whatsoever. All work is done free. We help each other, free, because that is our sacrifice for the Barn. That is why we have those two days in which there are no payments but only giving. And that what we then give, for the sake of others, which of course we can help; or for the sake of ~~rebellishing~~ EMBELLISHING the Barn or making that what is needed and to see the different things are straightened out. And all of that, working together as a group, understanding,

again and again, or being reminded, again and again, of the aim that we have had in mind, that in working together, that aim is transferred to one's heart. It's so necessary to see that consciousness cannot stand on its own. It has to have, like the Sun, a creation of planets and a creation of an Earth, in order to keep in balance. Consciousness, by itself, is not worth very much. It has to have a conscience to balance it and with which it can unite. But when two unite, there is nothing else left, then what is the difference between the two. And for the sake of the continuation, in the sense of evolution, something else is needed and the body has to furnish that function. I call it sometimes that: the neutralizer between the mind and the feeling. The neutralizer between the Sun and the planets is the Earth. This is the aim of the Earth - to become a planet, wishing to become one of that what is now above it, as it were, that what is given to the Earth to be able to strive towards, in which the Earth itself, as the body, creates a will, is to reach a level of a Kesdjanian body so that then that what is Sun as consciousness takes on a different kind of a function. And what is the Earth then, coming from the standpoint of, first, a servant, will afterwards become as a planet, that what in relation to consciousness becomes a neutralizing force by itself in relation to that what is cosmic conscious.

Don't think too much about it. I say these things, every once in a while, to indicate a direction of a concept, so that when you think about it yourself, you can have a little direction, but I don't expect you to understand it fully. All that - leave it to later. When you Work, when you honestly make attempts, there will be times that you (will) have need for this kind of food and only, I hope then, that it will be available to you. We talk still about simplicity in Work and reminders and trying to tell what is needed for the sake of ourselves straightening out relationships between us, to base on that, as a soil, that what can be planted as a seed. First

we know there is a special period of living in a greenhouse - a hothouse - of preparing, in such a way, conditions so the little plants can grow above the Earth, extending in its wish to grow up; then it can be transplanted into daily life. Work is like that. You start with your Work in such simple forms and conditions of life, and sometimes it looks as if it is not life at all. You reduce your mind to a minimum - the activities of it; you reduce your feeling to as low a level as you can; you reduce your body, in relaxation, so that it does not take up too much energy. But when you do that, you're not a normal person in life itself. You are, almost, I would say, a little freakish, but you do it for the sake of establishing that what is important to be created and to make it active in regarding to oneself as an object so that then, with this kind of feeding, this little 'I' can grow up and that then, in the midst of the activity of a person, in a normal or an average way, this little 'I' can give him sustenance. That is why we say, create such conditions first which are simple and you can manage. And after some time, you can dare to go out into the world and then tell the world to let it come, because you know you have within that what it takes and what you know can be used with the help of this 'I', not having left you as yet, but on the verge of trusting you to stand on your own feet. This is the process of the school of this Barn. You come, you learn, you stay, you Work. When you're ready to go into the world, having profited by what you could get and what you could receive, you leave this because you must go out. That is why there is constant shifting of people going away and new people coming in, a period of one's life, like I said at lunch, that I hope you can look back on as a profitable period. But it is not a period which one extends until it becomes a habit. As long as it is alive it is light. When it starts to die, you must go.

Let's drink to Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: I always have to find out how much there is left on the cassette because it--because it would be sinful for me to talk longer than the cassette allows. And at the same time, it's a very good measure for me, to see how much I actually can say and then I become dependent on Bill. And when it is ten minutes and I stop and then find out afterwards I could have talked another five minutes - you know, it makes it very difficult for me not be be angry at Bill. But we'll take a chance. I will talk; and if it stops, it stops, and that's the end of it.

How wonderful to see all of you. It is such a beautiful day. And it's really marvelous that we can have this. I think it is useful. It does not mean all the time that you have to come to you--yourself or that you will remember Work. The contact, every once in a while, sometimes by meetings or certain things we talk about, or perhaps the atmosphere of the Barn and people you dislike - all of that can bring you back to the realization, for yourself, that life is worthwhile and that it is up to you to make it more worthwhile or at least to appreciate it and to put it in the proper place. The realization for oneself, in talking about consciousness: What is it, really, that consciousness can give you? The other day, I said consciousness alone is not enough. But if the body is indicated by one and consciousness is three, we really aim for two - and two is conscience. And so, in making attempts to become more conscious, to really see things as they are, including oneself as one is, and then because of that kind of an effort, engaging a relationship between the mind and the body, then existing together for the purpose of a further development and trying to keep a wish in order to find out constantly more and more about oneself, to uncover what is still a secret and opening gradually up to the possibility of such a secret, having a message for oneself. That what consciousness will do

for one is to produce a possibility of an openness at the level of your conscience. That is why I talk now many times about conscience in ordinary life and to live, as it were, conscientiously, to the extent that you understand yourself at the present. And that understanding is augmented by Working on yourself, giving you more and more reliable facts. Again, it will affect your conscience, because then it can use that what is known to you in the right way. And the discrimination of that what is right and what isn't, is up to your conscience. Your conscience, I've said many times, is like a weighing scale and you must understand that this conscience is very important for the furtherance, not only of the wish, but for the accumulation of more data in your consciousness. In that kind of a relationship between those two centers, you solve many problems and your body simply takes on a position of wanting to serve both. But there has to be agreement between the consciousness and conscience. So if you start with trying to develop a conscience and then try to develop a consciousness, both have to be connected. And the easiest way is first that what you can formulate and that belongs to your consciousness. Then it flows over into conscience. The building of the Kesdjanian body has a very definite meaning. And when we say there is Hambledzoin, like blood, which will sustain that Kesdjanian body, the manufacture of that kind of substance takes place in the glands of the brain. And then flowing gradually down towards your heart, it will not flow to your solar plexus, because the solar plexus is not adapted to the reception to that kind of a higher being - liquid, you might call it - that kind of a substance that belongs to a higher level of being. When it arrives at your heart, your conscience will have to make up its own mind about the use of that kind of substance. This is the beginning of an esoteric development of your conscience within yourself on the level of your

inner life. And it is that kind of a process that gradually takes place when w--one remains interested in Work and makes attempts, that then the immediate result will be an ability to judge your own life in accordance with definite principles, and it is for that reason that we talk now, so many times, about ordinary existence, in order to make yourself see what you are, even if that method of that kind of observing is only a little bit of noticing yourself, the accumulation of the facts which are more truthful will change it into an awareness which, if it can be sustained by the constant wish, will develop your Kesdjanian body.

One aims at consciousness, standing at point one, hoping to God that He will help. You settle for two, where the 'I' can exist in the image of the Lord.

If you keep these kind of ideas in mind, simple as they are, and not confuse them with too much theory in which I fall every once in a while, trying - as I always excuse it for myself - trying to give certain perspectives and even, because of that, making it sometimes much too heavy. Extract from it just simplicity, of a wish to Work and see yourself as you are if you can: an awareness which is within your means and can be situated in your consciousness, not outside of yourself. We don't use that, the 'I' is not outside. The 'I' is part and parcel of your brain and of your heart, within you. It belongs to your inner life. We say sometimes 'as if outside' to show the characteristic of impartiality, of what actually that 'I' should be in observing, in becoming in observers--in that kind of observation, aware and, together with that, benevolence - what I talked about last night. But no place -- Do not place it outside of you, never.

I've talked about an eye of God being at the ceiling. It is the same as God being somewhere in the Universe and acknowledging the existence of

mankind. But for one's own solar system, we have to be much more down to Earth and we start by considerations of possibility of freedom as expressed by an understanding in one's consciousness. And I say then it ought to flow over into that what I can manipulate, which is my conscience, which then will give me the reason why I should do this and why I should not do something else.

So we are at the end, again, of a weekend, except of course for this afternoon. Whatever has happened, has happened; whatever you took, you have taken; whatever you still can take, do that. All the time, make up your mind that you still have a chance.

TAPE RUNS OFF

Transcribed: Lenore Beach

proof: Harriet
Mellie
2nd proof: Dorothy Prince

(whatever you still can take, do that. All the time, make up your mind that you still have a chance)